

A
Garden of Spirituall Flowers.

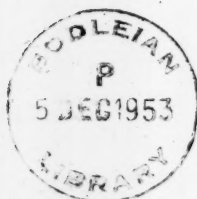
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Will. Per. { M. M.
and Geo. Web.



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A direction vnto true happinesse: standing of three parts.

Published especially for the vse of
those that haue heard the same
handled in the course of
the Ministerie.

Admonition to the Reader.



*Pray thee gentle Reader,
first learn to understand this
direction, examining it in e-
uery point, so that thou finde
it true and agreeing with the
holy Scripture. Then consider how thou
likest and allowest of it. Both which if thou
dost, thou shalt easily finde and feele the
whole to work upon thee as it is to be de-
sired. The first part by diligent meditati-
on, will humble & bring thee low in thine*

To the Reader.

owne sight, and raise in thee a true sorrow of heart, by seeing thy deadly miserie. The second part by the working of Gods spirit, shall settle thee in most cleare safety and peace by seeing thy selfe deliuered from the same miserie. The third part will shew thee how to change thy life, and conforme it vnto the will of God, and giue thee direction how to walke with God daily. If thou dealest not soundly with thy selfe in the two former parts, neuer set vpon the third. And although thou attaine to the vse of them both, yet shall it be meete for thee to proue thy selfe dayly by them, that thine estate may be found good indeed, and after make the third part in stead of a daily direction for thee, untill thou see thy selfe reformed, and made like vnto it, which is the true vse of it. For he that is come to repentance in trueth, must make daily vse of them
all three,

The



The first part.



Very one that will be
saued must first know
and be perswaded in
heart of his miserable
estate, layde forth in
these eight points fol-

lowing, and be truely humbled therby.

1 That wee were created happy in
the loines of *Adam*: which happinesse
he lost by his fall, and we through him;
and so are brought to vtter miserie.

2 That this our miserie consisteth first
in our guiltines by *Adams* transgressi-
on, and our owne both originall and ac-
tuall sinnes, and secondly in the desert
and punishment thereof, which is death
temporall of the body, and eternal both
of body and soule, with all the calami-
ties that appertaine to them both.

A 4 3 That

Rom. 5. 12

Gen. 26.
Ephe 2. 1. 2
3

Rom. 5. 12.

Psal. 51. 5.

Rom. 5. 12

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Gen.6.5.

3 That our faithfulness is such, as it continually defileth all our actions, our thoughts, words and deedes, and that the punishment, which is Gods curse, is such as lyeth vpon vs alwayes and in all places, so that wee are nothing but a lump of sinne, and vnder the wrath of God continually.

Deut.27.

27.

Rom.1.18

Mat.1.26.

4 That no man is able to satisfie for his sinne, to appease Gods wrath, and to come out of this miserie, by any thing that he can doe, or that may bee done by any other man for him. And that none is able to beare and overcome the intollerable weight of that curse of God, which hangeth ouer him for his sinne.

Psal.49.7.

8.9.

Psal.130.3

5 That they which know not this still goe forwards in it without trouble of minde, thinking their case good enough. They that onely know it, being full of poyson and rebellion, for the most part rage against the doctrine thereof, and become more greedy to goe on in all euill, when they see their sinne forbidden; or at least they abide still

Rom.7.8.

9.

still in it. But if any be pricked in conscience, and humbled by this, hee maketh a right and profitable vse of it, as shall be seene in the sixt poynt.

6 That seeing it is thus with men, they who haue not mourned, & yet see they haue cause, must sorrow and weep, turning their laughter into wailing, and their ioy into heauinesse, till they see themselues' deliuered from this woe; for they are not to be ignorant that there is hope.

7 That to attaine this mourning (which is hardly wrought in vs) these meanes and such like are to bee vsed.

1. That we harden not our hearts in hearing the Law, but suffer it to work vpon vs. 2. To be willing to examine our hearts and liues for the finding out of some speciall sinnes: and when wee see them, we doe not lightly passe them ouer and confesse them, but aggravate them to humble vs. 3. That we consider the greatnesse of the punishment, with the eternitie thereof. 4. An holy dispaire of any remedy from our selues,

Act. 2. 37.

Act. 2. 37.

Ioel. 2. 12.

13

Mat. 11. 28

Ezra. 10. 2.

Psal. 95. 7.

Heb. 4. 7.

Psal. 4. 4.

Lament. 2.

40.

1 Sam. 15.

30.

Dan. 9. 3. 5

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Lu. 1. 26. 6

Psal. 99. 12

1 Cor. 11.

32

Heb. 12. 16

27

1 Sam. 7. 1

Acts 2. 37

Mat. 11. 28

Mat. 9. 12.

1 King. 21

Mat. 27. 5.

selues, or any other creature. 5. A perswading of our selues that many are damned for those sins which we liue in. That we weigh & consider our mortalitie in this life, & the vncertainty of our death. And finally vse all the afflictions which God layeth vpon vs vnto this end.

8 That this mourning and sorrowing for sin and the woe it hath brought vpon vs, cannot appease Gods wrath towards vs: but is required of all vnbelieuers to breake their hearts, and cause them to lament after God; not to iustifie them before God, but to make them fit to receiue the Gospell, and prepare them to heare his voice that saith, come vnto me all ye that trauell, and are laden, and I will giue you rest. For although men cannot make account of the remedy except they feele their need & miserie, yet if any rest in this sorrow, and seeke not the remedy following in the next part, he shall neuer be happy. For it shall either vanish and be forgotten in time, leauing no fruit behinde, or driue them to vtter despairing.

The



The second part.



He must know and be perswaded that hee is as fully and clearely restored vnto happines, as he was deeply plunged into miserie: which is declared in the eight points following.

1 That God hath provided a remedie against all this miserie, by which we may be set free from it. This remedie is perfect satisfaction and perfect righteousnesse: whereby onely we may be freed from death, and restored vnto life: so as Gods iustice may be fully answered, all our finnes forgien, and we adopted vnto euerlasting life.

2 That this remedie is not to bee found but onely in Christ Iesus, who being

John. 3. 16
1 Tim. 1.
14. 15. 16.
1 Pet. 1. 18
18.

Mat. 1. 21.

1 Ti. 2. 16.

Acts. 4. 12.

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Esay. 53. 5.

Rom. 5. 18

1 Cor. 1.

30. 31

Iohn 1. 12

Luk. 5. 31.

Mat. 11. 28

Rom. 10.

14. 17.

Act. 16. 14.

being both God and man, hath in our nature suffered the punishment due vnto our finnes, to deliuer vs from the same, and fulfilled the righteousness of the Law, to iustifie vs before God : and so deliuering vs from sinne and death, hath restored vs to righteousness and life, being made vnto vs from God his Father, wisdom, righteousness, sanctification, and redemption, that whosoever gloryeth, may glory in the Lord.

3 That the onely meanes to receiue Christ, and in him saluation, is Faith in the person, mentioned in the former part of this direction : seeing Christ hath plainly affirmed that he is a Physician to such sicke ones, and calleth them to receiue, that is to beleue it. Which faith is a wonderfull and supernaturall grace of God, whereby we receiue Christ and all his benefites, and is ordinarily wrought in mens hearts by the outward preaching of the word, and the inward operation of the holy Ghost. Therefore such as seeke this must

must heare Sermons often & diligently, they must bee much moued and drawne by the reports of other godly, as *Andrew* by *Peter*, and *Nathaniel* by *Phillip*. And they must be encouraged to beleue by the example of others who were as far off as they: they must vse good company, as *Paul* when he was cast downe, sought to ioine himselfe to the Apostles: and reuerence Gods graces in the Ministers & in his people. By these means many haue beene added to the Church and beleueed.

4 That by this glad tidings, preached in his name, and the other meanes God draweth the hearts of such as shal enioy it, after they know that there is a remedie, to hunger after it, and desire it aboue all other things, not fleetingly nor houerly, but feruently and constantly, so as nothing can satisfie them without it, and to price it aboue all other things: which grace being a peculiar gift of the spirit, is not without Faith in some measure. And though it be not in full assurance by and by, yet so; as they

Ioh. 1. 43.
47.

Act. 19. 16.
1 Ti. 1. 16.

Act. 9. 26.
27.

1 Cor. 14.
24.
Act. 2. 47.

Ioh. 7. 37.

Ioh. 6. 44.

Mat. 13. 46

Mat. 11. 29

they never cease till they can apply it to themselves. Which shall be, when they haue felt the sweetnesse of Christ, when they see they take his yoke vpon them, and bee willingly subiect to his word and commaundement. Then they shall finde rest vnto their soules.

1 Ioh. 3. 23

5 That wee therefore feeling what great neede wee haue of it, as hauing beene pricked in our hearrs for our sin and damnable estate, and beene broken hearted, and hauing this seruient desire after it, and so highly esteeming it, as nothing more, may apply it to our selues, and doe rest perswaded (for all our vnworthinesse) that it is ours, and freely bequeathed to vs of God, because Christ is giuen of God, and hath giuen himselfe for such. And for our better encouragement hereunto wee are to know, that Christ commandeth, exhorteth and beseecheth vs to beleue in himselfe, so that we need not feare that it is presumption thus to doe.

6 And seeing we are so fearfull at our first calling, that we dare not thinke we
have

haue faith, know that these are sure tokens of it, if we strue against doubting; if we not feeling it, complaine bitterly of the want of it; if we seeke feruently to be settled in beleeuing; if we desire to search out the sin which may possibly hinder vs, to expell it : and some one of these or other graces like them, shall euer be seene in the beleuer by such as can iudge, though not alwayes perceiued of the partie himselfe : euen as by mouing, breathing, feeling, &c. it is gathered that life is in the body, which lyeth for dead.

7 That by all good meanes we confirme this faith in vs daily. The meanes are partly those which are set downe in the third point of the third part, and namely, the examples of others, who of weake became strong, the often & due considering of Gods loue, that it is vnchangeable, and our owne experience who beleeuing the promise when wee thought it impossible, may much more now be perswaded of it, & of the fauor of God, especially seeking it penitently

as

Iudg. 6. 17

Iudg. 6. 13

1 Pet. 2. 2.

Psal. 32. 5

Heb. 10. 38

Heb. 11. 34

Ioh. 13. 1.

Psal 77. 1.

12



as we did then. But if we grow not, we began but counterfeitly.

8 That if our faith bee confirmed, and we perswaded of our saluation and Gods fauour, it will appeare in vs by these signes, which may be called inseperable companions to it. First, that we haue peace with God, and reioyce for it sensibly. Secondly, that wee loue the Lord most dearly, and Gods people heartely. Thirdly, that we haue our hearts enlarged to praise God secretly, and openly for so great kindnesse, as to preferre vs before so many thousands. Fourthly, to wonder at it in giuing thanks. Fifthly, if wee pittie, comfort and strengthen others. Sixtly, if wee long to goe hence, where we are absent from the Lord. And seuenthly desire to goe home to him. And lastly, if wee mourne for our vnkindnesse past, towards God, who was so kinde to vs, euen while we wandred from him.

Rom. 5. 11.

1 Pet. 1. 8.

Can. 5. 8.

1 Ioh. 3. 14

Psal. 77. 6.

Pl. 126. 12

Ioh. 14. 22

1 Thes. 5.

14

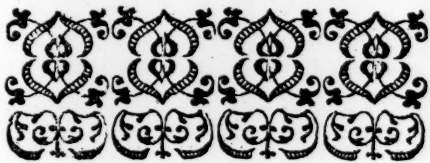
2 Cor. 5. 6

8

Ier. 31. 18.

19

Rom. 5. 8.



The third part.



He must vnderstand and practise to the end of his life, that manner of conuersation which God hath appointed and commaunded every faithfull Christian to walke in, after hee hath once beleueed, as it is shewed in the eight points following.

I That he that is saued by Christ, is also by him mortified vnto sinne, and regenerate vnto righteousnes and true holines, & finally is become a new creature, and being now by faith in Christ made the childe of God, doth withall receiue of God a minde to know him,

B

an

Tit. 2. 11

Eph. 2. 10

1 Pet. 1. 17

Rom. 6. 4.

5. 6.

2 Cor. 5.

17.

1 Iohn. 5.

20.

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Ro 6.2.4.
5.6.

Ro.6.2.5.
Rom.7.14

an heart to loue him, a will to please him, and in some measure also strength and power to obey him, and although with imperfection, yet with manifest difference from his former estate, and contrarily, hee doth hate sinne as hee loueth goodnesse.

Pro.4.23.

2 That the beleever being thus sanctified and changed, must giue all diligence to keepe his heart in that estate afterward, and indeuour to practise the godly life in his perticular actions, that is, denie all vngodlinesse in his behaviour, and worldly lusts in his heart: and contrarily liue soberly himselfe, in moderating his affections in all lawfull liberties, righteously towards men, in giuing every one their due, and holily towards God, in worshipping and seruing him onely. In which things standeth our true repentance.

Mat.4.10.

Act.26.18

1 Pet.2.2.

3 That vnto euery one that hath faith, and is truely (though in weakenesse) reformed, God giueth willingnes, readinesse, and desire to vse the meanes which he hath ordained for the keeping and

and confirming of himselfe in this christian course. Vnto which are necessarie these two things: a certaine direction and order of proceeding in this estate by observing our selues, that in one thing as well as another we keepe a good conscience: or if we be overtaken and step out of the way, yet that we lyē not still, but returne. And that armour of a Christian set downe, the chiefe partes whereof are these sixe; Sinceritie, Righteousnes, Faith, Hope, preparation for afflictions, and knowledge of Gods word to discern the deceitfulnesse of sinne. For the keeping of these we must pray often and earnestly, vvith vvatching: adding ther-vnto hearing of the woord preached, and the vse of the Sacraments, Reading, Meditation, Conference, good example of others, Gods benefits and chastisementes, daily meditated. of, and rightly vsed, and our owne experience.

4 That out of all that hath beene before set downe, and namely in these

1 Pet. 2.2.

Acts. 13.1.

Ier. 8.6.7.

Eph. 6.14.

Luke. 18.1

Lu. 22. 17.

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	three former points, wee gather out a direction, to guide our selues every day vnto our end: a summe whereof is this; First, that every day as we search and finde out our sinnes we heartily dislike and renounce them & repent. Secondly, that every day we be raised vp in assured hope of the pardon of them, by the promise of God in Christ. Thirdly, that every day we keepe our hearts in frame, weaned from carnall liberty, and fit to any dutie. Fourthly, that every day we be strongly armed against any knowne sin. Fifthly, that every day we endeouour to do any dutie commanded. Sixtly, that every day wee pray for all necessities, and namely, that we watch and pray to be strengthened against sin, and stedfast in our Christian course. Seuently, that every day our thanks for benefits already receiued, and other still certainly hoped for, be continued. Eightly that every day wee hold fast and keepe peace with God, and so lye downe in it. These are not so enioyned every day, as though it were enough barely
Iob. 1. 5.	
Heb. 11. 6. Petition 5.	
Heb. 3. 12. Act. 24. 16	
Deut. 5. 29	
Mat. 26. 41 Petition 4.	
Thef. 5. 18	
Rom. 15. 1. Philip 4 4	

barely to thinke of them euery day; but that we be accompanied with the moſt of them through the day, & ſtrengthened with the reſt, I meane prayer and thankſgiuing. So that by the help of the all, we may bee made able to paſſe the day both in company and ſolitarineſſe, at home and abroad, in afflictions and proſperitie, and in all our actions of the day to honour God therein, according to that which is written, Whether wee eate or drinke, &c.

1 Cor. 10.

31

5 That wee be watchfull to withſtand and auoid all the lets which may hinder this courſe, as want of the meanes, and namely, the help of the word preached, ſlothfulneſſe, careleſſnes in obſeruing our wayes, a yeelding to temptation, commonneſſe and boldnes in ſinne, and a thinking that we are wel enough already, wearineſſe in doing good, vntowardneſſe, cuſtome in ſinne, and long lying in it, the vſing of ill company, worldlineſſe, prophaneneſſe of heart, looſeneſſe of the eye, care, tongue, &c.

Apo. 3. 17.

Ier. 13. 23

B 3

6 That

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1 Pet. I. 5.

6 That the Lord hath commanded, and doth promise to perform, that eue-ry one of his faithfull seruants shal per-seuere in this course, by that power hee giueth them by faith. This perswasion is no small encouragement vnto conti-nuance & constancie, in hope, patience and well doing.

Rom. 12. 2.

Iam. 2. 10.

Pro. 4. 13.

2 Chro. 25

2.

Prou. 4. 18

7 That least we deceiue our selues, we be able to proue & do often indeed proue as we shall see cause, that our re-pentance is found, which may appeare to vs by these notes: first if our hearts be changed. Secondly, if we auoide one sin as well as another. Thirdly, if we keepe our hearts with all diligence (hauing so often found them false and deceitfull) so that good life may come from thence. Fourthly, if we labour to please God ac-cording to his word, as well in well do-ing, as in the deeds themselves. Fifthly, if we still goe forward in this course without fainting or discouragement, as our knowledge increaseth, and if we fall a sleepe, and offend against our know-ledge that we complain of our corrup-tion,

tion, and be not quiet, vntill by relenting for our sinne, and earnest suing to God, he returne to vs againe and receiue vs, which hee will doe, and then be more carefull afterwards against the least occasions.

8 That this course bringeth sound wisedome, experience and comfort, and teacheth vs how to carry our selues in all estates and conditions of life: whether of trouble or peace, and to answere all the cauels and quarrels of the Diuell and his instruments. It bringeth vs into most inward acquaintance & communion with God and Christ, maketh vs ready to die, fit to liue, and to find greater gaine in both, then in any other estate. And in one word, happy here, and happy euer. Whereas without it the beautie and benefit of the Christian life is smally or not at all enjoyed: nor after, the kingdome of glory possessed.

Can. 5. 2.
Can. 3. 4.

1 Iohn. 1. 3

Phil. 2. 21

Psal. 1. 1. 2.

Mat. 19. 28

29.

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The Conclusion.

I Haue set before thee (gentle Reader) a frame of a Christian course, in these three parts. Now when in knowledge, liuing, and going about the practise hereof, it is entred vpon, and thus far raised vp, yet it is but an house untiled, undawbed, without windowes, doors, implements and other furniture: and therefore not so to bee left. Some neuer doe so much as enter vpon it: some beginning doe not finish it. And yet the first sort may be long beating about it: The last are grossely decciued to let it stand vnperfected, & therefore neuer reape the benefite of it. Such are they, who hauing begunne in all these three parts, leaue off, as though they had done all. But the true Christian, hauing laid for himselfe this good foundation, buildeth thereupon proportionably, as the

Eph. 4. 16. Apostle saith, and so reapeth a sure and constant fruite of his labour: notwithstanding all the troubles and dangers that may assaile him. And if thou goe about

Mat. 7. 24

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*to be directed by this, take heed it waxe
not loathsome to thee in time; and so vsed
for fashion and not to gouerne thee, for
then thou loosest the benefite of it, (as one
that eateth meate with a full stomack and
not for hunger) and it shall loose her beau-
tie with thee. And yet through slouth, neg-
ligence and loue of this world, with the
pleasures of it, and manifold discourage-
ments, this will come to passe.*

PRO. 27.7.

FINIS.

BY RICHARD ROGERS.



DIRECTIONS HOW
TO LIVE WELL, AND
TODIEWELL



IN the morning awake with
God: and before all other
things offer vp vnto him
thy morning sacrifice of
praier;therin remembring,
First, to giue harty thanks vnto him for
all his mercies, bodily and spiritual; and
namely, for thy late preservation: Se-
condly, make an humble confession of
thy sinnes, with earnest desire of par-
don: Thirldly, aske such necessaries as
are requisite for thy soule and body,
with feruent request to be relieved in
them: and namely, desire his blessing
vpon thy labours in thy calling, in the
day to come.

In

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In what place soeuer thou art, let this perswasion abide in thine heart, that thou art before the liuing God: and let the remembrance hereof, strike thine heart with awe and reuerence, & make thee afraid to sinne.

Make conscience of idle, vaine, vn-honest, and vngodly thoughts: for these are the seeds and beginnings of actuall sinne in word and deed.

Haue speciall care to auoid those sins which thou findest thy nature most prone vnto, and eschew those prouocations which were wont most to preuaile against thee.

Follow with faithfulnessse and diligence, thy lawfull perticular calling, in which thou art placed.

Thinke euermore thy present estate and condition to be the best estate for thee, whatsoeuer it be: because it is of the good prouidence of God.

Looke well to thy carriage in company, that thou doe no hurt by word, or example; nor take any from others: but endeaour rather to doe good.

Vse

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Vse ciuill honestie towards all men :
Good Conscience and good manners,
must goe together.

If at any time against thy purpose,
thou be ouertaken with any sinne, lye
not in it, but speedily recover thy selfe
by repentance.

When any good motion or affection
doth arise in thine heart, suffer it not to
passe away, but feed it by reading, me-
ditating or praying.

Esteeme of euerie present day, as of
the day of thy death : and therefore liue
now, euen as though thou wert now
dying : and doe those good duties eue-
ry day, which thou wouldest doe if this
were thy dying day.

At the end of the day, before thou
lye downe in thy bedde, call to minde
how thou hast spent the day that is pas-
sed : thy misdoings repent, and praise
Gods forasisting thee with his grace in
the duties which thou hast performed.

Sleepe not at night, before thou hast
commended thy selfe by praier into the
hands of God : for thou knowest not
whether

whether (falne a sleepe) thou shalt rise againe aliue.

Let Prayer bee the key to open the Morning, and the barre to shut in the Euening.

Walke as the children of light.

Eph. 5.8.

{ As the iust liue by faith, so the iust
liue the life of Faith. Now they
liue the life of grace, one day they
shall liue the life of glory. }



DIRECTIONS HOW TO DIE WELL.



Thinke that the greatest worke thou hast to finish in this world is to die well; and to make an happy departure out of this world. They which die well, die not to dye, but to liue eternally.

Be

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Be euery day ready to leaue this life, that man doth finish his dayes in best fort, that euery day esteemeth the last day of his life, to be present & at hand.

Endeuour before death come vpon thee, to pull out this sting; and take from him his power and strength, by humbling thy selfe in the time present, for all thy sinnes past, and by turning thy selfe vnto GOD for the time to come. That man can neuer dye ill that hath a cure to liue well.

Invre thy selfe by little and little to dye, before thou come to that point that thou must needs dye. Hee that leaues the world before the world leaues him, giues death the hand like a welcome Messenger, and departs in peace.

Chiefly, when thou art visited with sicknesse, or old-age, thinke either of these a Summoner, warning thee ere long to appeare before the great Lord, Iudge of all the world : therefore now prepare to set all things in good order, and make thine accompts ready.

Make a new examination of thy life,
and

and conuersation passed. Make a new confession vnto God of thy new and perticular sinnes, as GOD sends new corrections and chastisements. Make new prayers, and more earnest then euer before for pardon of thy sinnes, and reconciliation with God in Christ. By all meanes auoide those sinnes which thou findest and feelest to incense the wrath of God against thee.

Seeke reconciliation with thy neighbour, by free forgiuenesse of them that haue offended thee, and earnestly desire to be forgiven of all that haue ben offended by thee. Set thine house and familie in order, by disposing of thy worldly goods in thy Will and Testament; thereby shalt thou die not the more quickly, but the more quietly : and preuent the brawles and iarres that otherwise (when thou art gone) may arise among thine Heires. Thou partest from earthly possessions, and art going to take possession of heauenly. In the last agonie of death, when all things in and of the world, doe faile and forsake thee

thee, rest thy selfe by Faith, on the fauour and mercy of God in Christ, and comfort thy selfe in the Lord thy God. What shall seperate from the loue of God in Christ? nor life nor death.

Let thine Heart and Tongue be still imployed in prayer to the Lord: First, for Patience in thy trouble: second, for Comfort in thine affliction: third, for Strength in his mercie: fourth, for Deliueraunce at his pleasure. Yea, endeavour euen to dye praying. When thou art in the depth of miseries, and at the gates of death, there is a depth of Gods mercy; which is ready to heare and helpe thee. Miseric must call vpon Mercie.

Be willing and ready to depart out of this world without murmuring or repining, whensoever, wheresoever, or howsoever it shall please the Lord to call thee. For why shouldest thou vnwillingly suffer a short death, that will bring thee to the fruition of eternall ioyes? Perswade thy selfe, that if thou liue by the mercy of God, thou shalt doe

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doe well : but if thou dye, doubt not
but thou shalt doe better. And with
a free heart speake it, *Come LORD*
I E S V.

Lastly, when thou feelest death ap-
proaching, commend thy departing
Soule into the holy hands of **GOD**:
Hee gaue it, to him surrender it a-
gaine. So laying thy selfe downe to
 sleepe and rest, God shall make thee
 dwell in euerlasting safetie.

The Graue is ready for mee.

Iohn. 19. 1

{ A good Life till Death; and
a good Death after a good
Life, are the best meanes to
attaine an eternall happy Life
in Heauen. As Death lea-
ueth thee, so shall Iudgement
finde thee. }

{ *Christ is to mee both in Life and* }
death advantage. }

Phil. 1. 21.

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To preserve thine heart in cleannesse.

Often meditate of God, and good things.

Carefully watch over thine outward senses : chiefly thine eyes, and thine eares.

Bee alwayes doing something that is good.

To preserve thy tongue from sinne. *

Forethinke whether it bee lawfull and fit to be spoken.

Auoide all superfluitie of wordes, and needlesse speeches.

Affirme no more then thou knowest to bee true.

To keepe thy life in holinesse.

Doe all things as in Gods sight.

Eschew the company of those that are ill disposed.

Thinke daily of thy death, and that last great account.

FINIS.

BY WIL. PERKINS.



Short Rules sent by
M. Rich. Green-ham,
to a Gentlewoman troubled in
minde, for her better Direction
and Consolation, as also very
necessary for euery Christian
to be exercised withall.



Hose temptations shal
be layd to your charge
wherevnto you yeeld,
&c. Yeeld not there-
fore, but resist as Saint
James biddeth.

2 No motion shall hurt you where-
vnto you giue not consent in heart: you
haue no sinne which in heart you long
to be freed from, you want no goodnes
which in heart you couet to haue.

Rom. 7.

C 2 3 Where

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3 Where sicknesse is at the highest, there is hope of diminishing : so likewise in temptation.

4 It is a great mercy of God to discern a temptation in time of temptation

5 When you would doe any good, or receiue any good, offer vp your endeauours, actions and meanes in a sacrifice to God in Christ, beseeching God to giue his holy spirit to sanctifie his one sacrifice.

6 If you haue receiued but a little release of temptation, giue thanks, and you shall haue more.

7 It is a sinne aswell to deny Gods gifts, as to presume of them.

8 Temptation smothered as fire, burnes more inwardly.

9 Be perswaded alwayes you are in the presence of GOD and his Christ, and frame your actions accordingly.

10 Be more afraid of secret sins then of open shame, lay this foundation sure, that there is mercy with Christ Iesus.

11 Remember the former mercyes
you

you haue receiued, and think your present estate to be none other then the estate of Gods children: if you be grieued pray to God, if relieued praise him: there is a vicesitude of grieve and comfort, as of light and darknesse.

12 Beware of a discontented mind in any case: yea be contented to haue your desires denyed you of God: and if your prayer be not heard of God, vexe not your selfe too much, neither vehemently couer, not be grieued for any thing, sauing the hauing, or losse of the fauour of God.

13 Labour for meeknes and patience and be ready to kisse the rod and to offer vp all to him of whom you haue receiued your selfe: for if you struggle, it will fare with you as with a bird in a grin, the more she striueth, the faster she is: Wee must vse the word in troubles and temptations, as a sicke man doth his meate, which though he eate against the stomacke, and presently feeleth no benefit of it, yet we know by experience it doth him good, and himselfe

afterwards shall perceiue it.

14 The patient bearing of miserie is an acceptable sacrifice to God, for when the Goldsmith putteth a peece of gold into the fire to make better vse of it, it seemeth to the vnskilfull that he vtterly marreth it. So the children of God in affliction, seeme to the iudgement of the naturall man vndone and brought to nothing: but spirituall things are spiritually discerned.

15 Beleeue alwayes your estate to be the work of God and vary not therein: for your humiliation, your consolation, the glory of God, and the good of many others.

16 Beware that you doe not often alter your iudgement of your estate: as saying somtimes it is Gods work, sometimes melancholy, sometimes your weaknes and simplicitie, sometimes witcherie, sometimes Sathan: for the diuers thoughts will much trouble you: you may think melancholie to be an occasion, but no cause, and so of the rest. Therefore look stedfastly to the hand of god, surely

surely trusting on this, that he not onely knoweth thereof, but that whatsoeuer is done directly or indirectly, by means or immediately, all is done and gouerned by his diuine prouidence for our good.

17 Say not you cannot be helped: for that may hinder the work of God. Say not if I were in such a place, and such a place, I should be well, for God is infinite, and therefore euery where, as well where you are, as where you would be.

18 Wheras in consideration of the falling away of many, excelling you both in the ages and graces of the new birth, you feare you shall not perseuere vnto the end: your meditating and collection is good, so long as it preserves you from the carelesnes of the flesh, but it is euil when it would dissolue the assurednes of your faith: indeed so long as you looke vpon your selfe, you haue cause of feare, because you are vnable to prolong, as you are to begin new birth: but if you looke to God, you haue nothing but matter of Faith, for that when

he once loueth, he loueth for euer. Againe, as a man swimming in the deepe of waters, is neuer in danger of drowning so long as his head continueth aboue the waters: so though you swim in deep seas of dangerous temptations, yet are you sure and secure because Christ Iesus your head is still aboue all your troubles, and therefore is able to draw you his members to the shore of saluation, without all peril of perishing.

19 Beleeue that God the father doth gouerne your temptation, that the holy Ghost shall and doth assise you that Iesus Christ was tempted to ouercome in you, that the Saints on earth doe pray for you; euen those which neuer knew you, but doe pray for the tempted ones.

20 None can iudge of the worke of the spirit, but by the light of the spirit, as none can iudge of the Sunne but by it selfe.

21 Dispute not with God, least you be confounded, nor with Sathan, least you be overcome.

22 Be euer perswaded your punishment is far beneath your sinne.

23 In such multitudes of Gods mercies as you enioy, maruell not you haue some crosses, least we should despaire : likewise crosses with blessings least we should presume.

24 In any outward blessing which you see you cannot haue, beseech God you may neuer be vexed for it.

25 No shame, grieve or sorrow pleaseth the Lord, which goeth altogether seperated from a sweet perswasion of his fauor. Again, our pleasing our selus in the assurance of pardon is not acceptable to God, which altogether respecteth the care of espying, bewailing and auoyding of sinne. Wherefore let this be the bar and bond of your affection in these cases; so long as Christ goeth with you; so long as the mercies of God accompany you, so long as the grace of the spirit shineth vpon you, be dealing with your sinnes, and condemne them vnto death. Likewise while you are tender of Conscience, afraid of sinne,
reuerently

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reuerently perswaded to walke holily with your God, laugh at Sathans accusation, dispise destructions, set at naught the terrours of hell. You neuer erre but by failing of one or both these points, that is, either in your griefes you are griued without comfort, or in your ioyes you reioyce without reuerence, & as in vnecessary griefes you finde no spirituall pleasure, so in vnaduised ioyes you can finde no spirituall profit.

26 It is the pollicie of Sathan to blind and beset with a quiet possession of an vniust mirth, thereby to keepe them from the true sight of their sinnes, so to oppresse the sweet flock of Christ with false and causelesse feares, thereby to keep them from the glorious feeling of their redemption. He knoweth to his griefe, that ioy may be temporally interrupted, but not finally or eternally be denyed you. Therefore he plieeth himselfe, though he cannot extinguish it, yet to diminish your iust and royall right in your Christ: In regard whereof you stand guiltie of not main-

maintaining the Lords royaltie giuen to the Elect, if in the least measure you yeeld to these slauish feares of the aduersarie. This subtill Serpent is not ignorant that by these pensiue practises, hee doth weare to a dulnesse the edge of your prayers, and that hee draweth from you with an vncomfortable tediousnes the fruits of your faith, and consequently by these meanes you are deprived of the fruite of a more comfortable seruice to your God. The weak ones fearing also by your example, the profession of Christ to be strickt and comfortlesse.

27 A straight course of religion is somewhat an vncomfortable companion, but blessed bee that mortification which so farre estrangeth vs from the world, that it changeth vs to the similitude of Christ, to whom wee must be confirmed in sufferings: that we may be like him in glory: Suffer not your heart to be straight, narrow and vncomfortable in heavenly things. This draweth away both the breath, bloud, and life
of

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of true godlinesse, the Lord keepe you from euill. The Lord satisfie you with gladnesse, The Lord giue you the spirit of prayer, and heare your prayers, The Lord be your teacher, and your comfort, *Oh pray, pray, pray.* It is the best sacrifice to God, & the most comfortable duty you can do, I am not loath to put you in minde of these things, you haue many carefull for you in other things. Oh pardon me if I be bold in this one thing: I trust I reioyce more in the good of your soule then euer I should reioyce in the fruit of mine own body. It should be a thousand deathes, yea, a thousand hels vnto me to see your soule miscarry. Oh let me be accepted more then a ciuill friend, more then a friend of the world. Giue me this benefit, to be thought further then a friend of the flesh.

FINIS.

That man may thank-
fully receiue, patiently beare, and
ioyfully ouerpasse the crosse of
Sicknesse: it is profitable for him
to meditate principally (among
others) of these points
following.

I

*Who is the author and sender of
Sicknesse.*



HE Scriptures doe teach
vs, that all sicknes of body
proceedeth from God, as
appeareth by these places:

*The Lord shall make pesti-
lence to cleaue vnto thee, untill hee hath
consumed thee from the land whether
thou goest to possesse it.*

*The Lord shall smite thee with a Con-
sumption, and with a Fener, and with a
burning Ague, and with feruent heat.*

*The hand of the Lord was against the
Cittie*

Deut. 28.

21

22

1 Sam. 5. 9

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Citie with a very great destruction: and hee smote the men of the Citie both small and great, and they had Emrods in their seeret parts.

I

In that God is the author of Sicknesse, we may learne these lessons.

1 Wee must not ascribe our Sicknesse to chance or fortune: for it is the will of God.

2 Looke not too much to the means of thy sicknesse: as to cold, surfeting, infected houses, &c. But lift vp thine eyes to heaven, remembering that the Lord hath sent it.

Rom. 9. 19

3 Storne not against Sicknesse with murmuring or impatiencie: for thou canst not resist it: the Lord hath sent it: and who hath resisted his will.

Hos 6. 1.

4 In sicknesse seeke to the Lord for remedie: for he sent it, and he must take it away: so it is written: *Come and let vs returne to the Lord, for he hath spoyled, and he will heale vs: he hath wounded vs, and he will binde vs vp.*

I Seeke

1 Seeke ease by vnlawfull
meanes, as by Witch-
craft, Coniuring, Char-
ming, &c. For *Abaziah*
is rebuked, for that in his
sicknesse hee sent to aske
counsaile concerning his
recouery, of *Baal-zebub*
the God of *Ekyon*.

2 King. 1. 3

*We must
not there-
fore eyther*

2 Depend too much vp-
on the lawful meanes : as
vpon the Physition, &c.
It is noted for the sinne in
Asa, that being diseased
in his feete, he sought not
the Lord in his disease,
but to the Physitions :
that is, the Physitions
onely.

2 Chro. 16
12

2

*What prouoketh God to strike man
with Sicknesse.*

The Scriptures doth teach vs, that
the

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the sin of man is commonly the cause why hee is smitten with sicknesse.

Leuit. 26.

14

15

26

If you will not obey mee, nor doe all the commandements, &c. then will I also doe this vnto you: I will appoint ouer you fearefulnesse, (or a hastie Plague) a Consumption, and the burning Ague, to consume the eyes, and to make the hart heauie.

2 Sami. 24.

15.

Dauids mistrust in numbring the people was scourged with a Plague of threescore and ten thousand men.

Of the Plague, we haue among the rest these perticular sinnes set downe, as the causes of it.

Exod. 5. 3.

1 The neglect of Gods seruice: Moses and Aaron desire Pharaos leaue to goe and sacrifice to the Lord in the desert, least for want thereof he bring vpon them the pestilence.

1 Cor. 11.

30.

2 The abuse of the Sacraments. For this cause (saith Paul) that is, for abusing the Lords Supper (as is before in that Chapter) many are weake

weake and sick among you, and many sleepe.

3 *Disobedience to Governours.*

Numb 16.

49.

The Israelites for rebelling against *Moses* and *Aaron*, died of the plague fourteene thousand & seuen hundred.

4 *Murmuring against God.*

Numb. 14.

3.

12.

The Israelites murmured against God, because he led them no sooner into the land of *Canaan*, & because the land was no better, therefore threateneth to smite them with the pestilence, & to destroy them.

And no doubt these sinnes and offences principally, are among others the most sensible & apparant causes of the plague among vs

1 *The contempt of the hearing of the Word.*

2 *The neglect of the communication of the Sacraments.*

3 *Our unrulinesse, and disobedience to Magistrates.*

4 *Our murmuring against God in the late time of famine.*

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*In that sinne is commonly the cause of
Sicknesse, learne these lessons.*

1 Looke not too much on the means whereby, or the manner how thou art afflicted: but looke especially to thy sinne, as the principall cause of it. We say commonly, I tooke my sicknesse by such a iourney, by such a surfeit, in such an infected house, &c. True those were the outward meanes: but it was thy sinne within thee which prouoked God to offer those meanes to thee, and to make them strong and effectuell to afflict thee.

2 When thou art visited with sicknesse, enter into an examination of thine owne heart, what sinnes doe principally raigne in thee, and doe prouoke God to smite thee in that manner.

3 By fasting, and Prayer, and repentance, turne to the Lord thy God, that he may in mercy forgive thy sinne, and consequently take away thy affliction.

4 Learne

4 Learne thereby to loath and a-
uoid sinne, which so incenseth God,
and afflicteth thee.

*But note
by the
way, that,*

1 Sinne is not alwayes the
cause of the crosse, as may
appeare by the answer of
Christ to his Disciples,
concerning the man
which was borne blinde.

Ioh. 9. 2. 3.

2 Those that are afflicted,
are not alwayes greater
sinners then others, as ap-
peareth by the answer
of Christ to those which
shewed him of the Gali-
leans, whose bloud *Pilate*
had mingled with their
owne sacrifices.

*Luk. 23. 1. 2
3.*

Therefore when thou seest thy neigh-
bour afflicted, neither iudge him rashly
to be worse then thy selfe : nor excuse
thy selfe presumptuously to be better
or more righteous than he.

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³
*To what end God smiteth man
with sicknesse.*

God which is infinitely good, seeketh nothing in afflicting his children, but their good : as namely, he doth visit vs with sicknesse for these causes.

I Cor. 11.

32

1 To draw vs to repentance and amendment of life : least our sinne bee our destruction : when we are iudged, we are chastened of the Lord, because we should not bee condemned of the world.

Psal. 107. 12.

2 To humble the pride of our harts, by the feeling of our owne frailtie and miserie : when he humbled their hearts with heauinesse, they fell downe, and there was no helper.

3 To try and examine vs, whether we will stand as fast to God in the time of aduersitie, as we seemed and promised to stand to him in the time of prosperitie.

Psal. 21. 8.

Christ when he suffered, is said to be tempted : and they that suffer are said to

to be tempted, that is tryed and proued in affliction, as gold is tryed in the furnace.

4 To shake off from vs carnall securitie : for prosperitie maketh vs careles.

In my prosperitie I said, I shall neuer be moued, for thou Lord of thy goodnesse haddest made my mountaine to stand strong: but thou diddest hide thy face, and I was troubled.

Psal. 30. 6.

Therefore this must teach vs to apply our sicknesse vnto the right end : Not the more the hand of God is vpon vs, the more to harden our hearts (as Pharoah did in *Egipt.*) But our visitation must make vs better : namely, it must make vs more penitent for our sins, more humble in heart, more stedfast in Faith, and more watchfull ouer our soules : least that if we profit not by so effectuall a means, our sicknesse bee vnto vs but the beginning of euils.

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4

How a man may gather comfort to himselfe in sicknesse.

Ephes. 2. 4.

Exo. 34. 6.

Heb. 12. 7.

1 Cor. 10.

13.

1 Let the sicke man consider that his visitation is sent of God, who is rich in mercie, and abundant in goodnesse and truth, and loueth him in Christ.

*From
thence he
shall gather, that*

1 God correcteth him of loue as a Father, and punisheth him not as a Iudge.

2 God will lay no more vpon him, then hee will make him able to beare.

3 God will give an issue to the temptation in due time, as shal be best for him.

Iob. 2. 7.

2 Let the sick man consider how litle his paine is in respect of that which God could send. Doth thy head ake, or thy heart pant, or thy foote or belly grieue thee? is one member distressed? yet is not thy case like *Iob's*: all his members were afflicted at once. Hee was smitten

smitten with boyles from the soale of his foot vnto his crowne. Is thy whole body afflicted? yet is not thy case like *Dauids*, when being distressed in soule, he cryed out, saying: *My heart trembleth within me, and the terrours of death are come vpon me. Feare and trembling are come vpon me, and an horrible feare hath couered me.* Is thy soule distressed? yet is not thy affliction like those which lye yelling in hell, in fire vnnquenchable, weeping and wayling, and gnashing their teeth; and haue not so much as a drop of cold water to coole their tongue.

Psa. 55. 4. 5
Mat. 12. 50
Luk. 16. 24

Then thinke thus with thy selfe:
Is one member grieued? God could smite all. Am I hart sick? God could inlarge mine heart, and therewith, all my pain seuen fold more. Am I distressed in soule? God could giue mee ouer into desperation. Am I distressed both in body and soule? God could throw both

Luk. 12. 5.

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body and soule into hel fire. Thus mayest thou gather comfort in thy greatest paine, by considering how much lesse thy paine is, then God is able to inflict.

Psal. 14. 3.
Iam. 2. 3.
Rom. 6. 23
Deu. 27. 26

3 Let the sicke man consider, how much lesse his paine is, then he deserueth. All are gone out of the way: and in many things we offend all. Now the reward of sinne is death: that is, the curse of God, hell fire, vtter confusion both of body and soule. The damned in hell would gladly suffer the panges of death for euer, that they might be eased; of their torments but for a while. Thus maist thou gather comfort to thy selfe, by considering how sparingly the Lord scourgeth thee, when as for thy desert he might vtterly confound thee.

4 Let the sicke man consider, that the best Saints of God haue beene subiect to the like distresse, and haue beene visited with the like crosse of sicknesse.

Iacob

spirituall Flowers.

Iacob wrestled with God, and preuailed with men, yet subiect to sicknesse.

Gen. 48.1.

Iob an vpright man and a iust yet was hee smitten with vlcers, from the head to the foote.

Iob. 27.

Elizeus an holy Prophet, the Spirit of *Elias* was double vpon him: yet he sickned and dyed.

2. King. 13.
14

Hezekiah, an holy King, there arose none like him, either before or after him, yet was he sick to the death.

2 Kin. 20.1

Iesus loued *Lazarus*, yet he sickned and dyed of it.

Ioh. 11. 1. 5

Of this meditation, the sick man may gather this comfort.

Surely, notwithstanding my sicknesse, my part may be among the holy Patriarks, prophets, & saints of God, beloued of Iesus Christ, for thus were they visited. Yea, this argueth that I am of their number: for God scourgeth eue-ry sonne that he receiueth.

Heb. 12. 6.

5 Let

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1 Cor. 2. 9.

5 Let the sicke man consider how great the ioies of heauen are, which are laid vp in store for him, if he patiently abide the Lords visitation, euen such as the eie hath not seene, neither hath the eare heard, neither is the heart able to conceiue : so will hee say with *Paul I count that the afflictions of this present time are not worthy of the glorie which shall be shewed to vs.* Thus will the hope of the ioy to come asswage the paine of the present maladie.

Rom. 8. 28.

Luk. 24. 26

Heb. 4. 15.

6 Let the sicke man consider, that such things Christ himselfe suffered, and so entred into his glory. And now being in his glory, he seeth, feeleth, and pittiyeth the distresse of his members. For we haue not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, & therefore knoweth the better to pittie vs.

From

*From this
meditation
will arise
this com-
fort.*

Doth hee which redee-
med me both see and seele
mine affliction? Surelie
then will the same my re-
deemer comfort mee in
measure sufficient, and re-
lease me in time conueni-
ent.

⁵
*How a man should behaue himselfe in
time of sicknesse.*

Concerning spirituall things let the sicke man
thus exercise himselfe.

*Let him
be occupi-
ed in prai-
er. In
which
praiser, let
him craue
of God.*

- { 1 The sight of his finnes.
2 Sorrow for his finnes.
3 Forgiuenes of his sins.
4 Faith to belecue that
his finnes are forgiuen.
5 Patience & constancy
in his trouble.
6 Deliuernance in good
time, which way it
pleaseth God.

So

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So are wee commaunded to doe, and so haue
the Saints left vs an example.

Iam. 5. 13.

2 Kin. 20. 2

Is any man afflicted? let him pray.

Is any merry? let him sing Psalmes.

*Exekiah being sicke, turned his face to
the wall and prayed to the Lord.*

2 *Let him
be occupi-
ed in rea-
ding of
the word
for he shal
finde.*

1 Examples of Gods mer-
cie shewed vpon the af-
flicted.

2 Comfortable promises
of strength and deliuerance
made to the Saints.

3 Instruction how to beare
and what vse to make of
his visitation.

All these (and more then these) shall
he finde in the word. Whereof *Dauid*
said.

Psal. 19. 10

*Thy word is sweeter then honie and the
hony combe.*

Psa. 119. 92

*Except thy Law had beene my delight,
I should haue perished in my affliction.*

Esa. 66. 23

3 Let

spirituall Flowers.

3 Let him meditate of the other life which he is passing vnto, where he shall haue Saboth vpon Saboth: that is, rest for euermore. Where the Lord shall wipe away all teares from his eyes: and there shall bee no more death, neyther sorrow, neither crying, neither shall there bee any more paine: for the first things (that is the worst things) are there passed ouer.

Reu. 21. 4.

Concerning temporall things, let the sicke man obserue these points.

1 Let him seeke the help of the Physition: and all other lawfull meanes of recovering health. Honour thy Physition for thy necessities sake, for God hath created him.

Eccl 38. 1.

The Lord healeth not now eyther miraculously (as hee did Peters wiues mother) or contrary to meanes, as hee did Hezekiah, with a cluster of figges, (or the eyes of the blind with clay.) But he smiteth by meanes, and he healeth

Mat. 8. 15.

2 King. 20.

7

Iohn. 9. 6.

healeth by meanes. To that end hath he giuen to man the knowledge of the secrets and properties of naturall things: and to that end also hath hee put that nature and strength into hearbs, spices, roots, &c. that they may be soueraigne to our diseases. So that whosoever dispiseth in sicknesse the lawfull means, which God offereth for recouerie, that man is guiltie of his owne bloud in the presence of the Lord.

2 Let him dispose the goods of this world which God hath giuen him, by his will and Testament.

2. Kin. 20. 1

Isaiab the Prophet willeth *Hezekiah* to put his house in order, because he shold die, and not liue. Of his so doing, will follow this good.

1 He

spirituall Flowers.

- 1 Hee may depose of his goods
which God hath lent him, as they
may most glorifie God (which
gaue them) after his deccase.
2 He shal cut off much occasion of
contention and strife among those
whom hee leaueth behind him.
3 His mind shall be the quieter,
and the more hartely bent to god,
and to another World: when hee
hath set at a stay the goods of this
life, according to his will.

Soli deo Gloria.

FINIS.

BY M. M.



A short Direction for
the daylie Exercise of a
Christian, both on the Saboth
day, and also one the
Weeke-dayes.

And

Here first what Exercites are to bee
done vpon the weeke day, unto the
daylie practise of Chri-
stian Life.



Very Morning so
soone as thou hast
broken off thy sleep,
though presentlie
thou doe not arise,
yet presently remem-
ber so soone as thou doest wake,
thou doe awake with God: That is,
enter

enter into holy and diuine meditation,
and let thine heart bee taken vp about
heauenly things : As for Example. 1
To meditate of Gods kindnesse and
loue towards thee. 2 To meditate vp-
on the great refreshment which by
that nights rest thou hast receiued, and
the manifolde dangers of the night
which thou hast beene preserued from
by the which many haue miscarried, &
so mightest thou had not the Lord de-
fended thee from it. 3. To meditate vp-
on thy finnes, thy deliuerance from the
guilt & punishment thereof by Christ:
As also vpon the changes and alterati-
ons in the world, vpon the paines of
hell, and the ioyes of the world to come
These and such like meditations, will
keepe the minde from idle and wan-
dring wicked thoughts, they will re-
uiue thy soule, and take order for the
better keeping of thy life in a godlie
and religious course all the day after.

Psa. 5. 3. 4.

Psa. 119.

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The second Exercise.

For Morning Prayer.

Dan.6.10.
Hof.14.2.
Psalm.3.
Psalm.116

After thou art risen, let it bee the first worke thou takest in hand in the Morning, to betake thy selfe to Prayer vnto almightie God, that throughout the whole day following, God may blesse thee in thy labours, and thou mayest be in safetie vnder his protection. And let this be done solemnly vpon thy knees, (and not as many doe, lasing vpon their beds) that it may bee done with an humble, pure, and sincere deuotion : If thou bee an Householder, or Master of a Familie, let it be thy care to be stirring with the earliest, and so call together thy Familie, and there with them, solemnly and vpon thy knees, offer vp to God the sacrifice of prayer, and thanksgiuing, either in that fourme of Prayer, which in the latter end of this small Treatise I haue set downe, or in some other tending to the same effect.

The

The third Exercise.

Imployment in our calling.

After prayer ended be take thy selfe to thine ordinarie calling and vocation, or to doe that wherevnto thy ordinary businesse calleth thee, and so that thy Familie doe the like : remember that thou must giue accompt for the time idely spent, and yet in thy labour take heede that thou doe not minde thine owne profit in such wise, as that thou coole any grace thereby, or quench holy affections in thee.

Gen. 3. 19.
Eph. 4. 28.
2 Thes. 3.
6. 10.
1 Cor. 7.
20.
Pro. 20. 4.
Colos. 3. 14
Dan. 12. 3.



Rules for the behauing
of thy selfe Christian-like in im-
ployment about thy worldly bu-
sinesse, and enioying the bene-
fit of the same.



Eepe a narrow watch
ouer thy heart, words,
and deeds continually,
and see that thy time
bee not idle, carelesly,
or vnprofitably spent:
follow thine owne busines, shun med-
ling in other mens matters; bee not a
tale-bearer, nor a tale-receiuer, deale
iustly and vprightly with all men, let
thy conuersation be without couetous-
nesse, and without prodigalities; serue
the Lord in singlenesse of heart, be do-
ing good, and abstaine from all appe-
rance of euill.

How

How to behaue our selues in company.

In all Companies, whether it bee of thine owne familie or strangers, be they superiours, equals or thy inferiors, haue a speciall regard so to carry thy selfe, as to be harmlesse and free from giuing any ill example either by word or deed, but carefully mark and shun the occasions thereof and prouocations therevnto.

Prou. 20. 5.
Col. 3. 12.
Iud. 20.
1 Sam. 23.
16.
Iam. 3. 6.
Heb. 10. 24

How to behaue our selues in solitarinesse.

When thou art free from companie, and in solitarinesse alone by thy selfe, haue a care that thou do not spend that time ill; that is, that in thy behaviour thou attempt none euill and vnlawfull thing, and that thy thoughts be not ranging or wandering, but keepe within compasse: be frequent at such time in diuine meditations and soliloques, vnto God, redeeming the time to the best vses that thou canst.

1. Tim. 6.
Ephe. 5. 16
Mat. 13. 8.
Psal. 119. 14
Psal. 119.

Soliloque.
Aug. aph. 5

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4

How to vse prosperitie.

Iere. 9. 23.

Luke. 6. 29

Luke. 6. 23

1 Tim. 4. 8

Iosh. 15. 9.

Pfal. 3. 2.

How to
carry our
selues in
aduerfitie.

Pfal. 37.

Iam. 1. 2.

1 Pet. 1. 6.

If thou be in prosperitie, and hast store of this worlds goods be circumspect and warie, that thou doest neither swell and bee insolent, neyther idley or loosely abuse the same to carnall libertie : but vse them soberly, and to the good of Gods Children; and be so much the more fruitfull in good workes, by how much the more thou hast receiued them : if thou be in miserie, affliction or calamitie, fret not, neither be impatient in them, but receiue it meekely, and make good vse thereof.

The fift Exercise.

*Gining thanks both before and
after Meales.*

When thou adrestest thy selfe to dinner, or to supper, or when thou receiuest any good blessing at the hands of God, remember that thou be stil thankfull vnto him, put not a morcell of any thing

thing into thy mouth, at thy meale, before thou hast desired Gods blessing vpon it, and after that thou hast receiued it, and fed thy selfe with it, forget not to returne thanksgiuing vnto the Lord for it: And thinke not this sufficient if thou thy selfe performe this dutie, but haue a care to cause thy Children, thy Seruants, and all thy Familie, to doe the same.

The sixth Exercise.

Euening exercise of reading, Catechising, singing &c.

In the Euening when thou makest an ende of thy bodilie worke, bee not thou vnmindfull to seperate sometime, for the putting in practise of the exercises of Religion in thy familie: cause thine household to come together; then cyther read thy selfe or cause some of thy Family to read some thing cyther out of the Bible, or out of some Godly Booke expounding the same: Examine thy Family in that which they heare read, Catechize thē in the principles of Religion, sing Psalmes together.

Ephe. 5.
Heb. 13.
Psal. 103.
Psal. 11.

Gen. 18. 19
2 Ti. 30. 15
Col. 3. 16.
Pal. 55. 17.
Dan. 6. 10.
Iosh 24. 13
Act. 10. 2.
Deut. 6. 7
1 Pet. 3. 5..

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ther with them to Gods glory. So shalt thou finde the euening thus spent, in this kinde of exercises will bring much more ioye and comfort to thine heart, then spending of the euening in Cards, Dice and other kind of gaming, wherein worldlings doe take their felicitie.

The seauenth Exercise.

Euening Prayer.

1 Thel. 9. 17

As thou beganst the day, so end it with prayer, cause thy familie to come together, meekly vpon your knees, let hartie prayer be made vnto Almighty God. And suffer none of any vnderstanding in thy familie go to their beds vnlesse sicknes, or some other extraordinary necessitie moue them to it, before this Exercise be performed.

The eight Exercise.

Meditation in our bed.

In thy bed, before thou fall a sleepe looke back vnto the former works of the day, call thy soule to a scrutinie,
to

spirituall Flowers.

to giue vp an account how thou hast spent the day past, how thou hast past it ouer. And how farre thou hast walked with God, and wherein, (as thou art able to remember) thou hast offended: And then crauing pardon for those finnes whereunto thou art priuie, and entring into a resolution (as much as possibly thou maist) for the time to come to abondon, and forsake them. Commit thy selfe, both body and soule into the hands of God, who after these exercises thus spent, wil giue vnto thee, an holy and sanctified rest and sleepe.

Ioh. 5. 14.
Eph. 4. 26.
Heb. 3. 12.
Iob. 1. 5.

*Wisedome shall commune with thee
when thou wakest, and guide thee
when thou walkest.*



Saboth



Saboth Exercises, or a
short direction how that day
may be best sanctified and
kept holy.

The first Exercise.

Earely sanctifying the Saboth day.



S euerie day, a true Christi-
an so soone as he is waking,
should awake with God: so
specially vpon this day,
which the Lord commaundeth so
straightly to be kept holy vnto him-
selfe: And therefore vpon the Saboth
day earely thou must awake with God,
and seperate thine affections from all
earthly things, and thou must haue a
care to be stirring somewhat more be-
times vpon this day, than vpon the
other dayes, That so thou maiest begin
to keepe it holy, euen at the very be-
ginning of the day.

Psal. 90.2.

Leuit. 23.

23
Act. 20.7.

The

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The second Exercise.

Prinate Prayer.

Being risen, assemble thy family together iointly vpon your knees, with humble & sincere deuotion make your prayers vnto him; humbly thanking his diuine maiestie for all his benefits, particularly for his protection ouer you the night past, desiring pardon of your sins, &c, and crauing his assistance to direct you for the better keeping of the sabboth holy.

1 Thes. 5.
16. 17.

The third Exercise.

Prinate Exercise before the publike meeting.

The time before the publike Exercise, spend with thy familie in reading. Catechising, singing of psalms, &c. preparing thy selfe and them, against the publike exercises.

The fourth Exercise.

Timely comming to Church.

When the time is come for the publike assembly, to meet there together at the publike Exercises, so that both thy selfe, & those which do belong vnto thee

Ast. 10. 33
Pro. 8.
Psal. 110.

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thee, assemble timely, there to be with the formost; that so thou be not wanting at any part of the exercise, performed there, by the assembly: being there assembled, learne to demean thy selfe after this manner.

Reuerence in behauiour in the church & at the entring into it.

Ecc. 4. 17.

Isa. 69.

Gen. 28.

1 When thou art entring into the house of God, into the church, the place of publike meeting, looke vnto both thy feet saith *Salomon*. That is, consider whither thou art going, and what to doe, for the place thou art going into, is gods house, there thou goest to heare God speaking vnto thee by his Minister, and to speake vnto him by Prayer. And therefore looke that thou come thither, with a zealous and godly preparation.

2 When thou art thither come, if the publike exercise be not yet begunne, then as soone as thou comest into thy seate, fall downe vpon thy knees, and make this or some such like Oratorie meditation.

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*A prayer to be said before the publique
exercise doe begin.*

O Most mighty and Eternall God,
before whose presence, together
with the rest of this congregation, I vile
and sinfull wretch, at this time do pre-
sent my selfe to heare thy holy word,
and to offer vp the sacrifice of prayer,
and thanksgiuing vnto thee: blesse I
beseech thee, this our meeting, sancti-
fie, and prepare my hart that it may be
apt and fit for this exercise, which now
we haue in hand: enflame my hart with
zeale, and teach me how to pray, open
mine cares, that I may heare, and mine
hart, that I may vnderstand that which
shal at this time, out of thine holy word
be taught vnto me: take from me all
wandring and by thoughts, and grant
that now and euer I may hear thy word
effectually, and pray vnto thee sincere-
ly, through Iesus Christ.

How to pray in the Church.

This preparation made, and the pub-
like exercises beginning, in the publike
prayer

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Eccle. 5. 1.

of the Assembly; be not rash with thy mouth, to utter a thing before God; for GOD is in the heaven and thou art on earth, therefore let thy words bee few: Thinke not that the mumbling over a few prayers doth merit at Gods hands, or that thou shalt be heard for thy much babling, but let thy prayer come from thine heart, when the Minister prayeth in the behalfe of the whole Congregation, let thine heart ioyne with him, oft times stirre vp thy selfe in prayer, and rouze thy self vp from thy natural dullnesse and backwardnesse in this kinde, by inward sighes and grones, and take heed that thy hart be not tossed about with vaine imaginations and fantasies, when thou shouldst lift vp pure hands and heart (as the Apostle speaketh) vnto God. The like obserue in the singing of Psalmes, which is a kinde of prayer.

1 Tim. 2. 8.

*How to carry our selues in
Sermon time.*

Then after publike Prayers, in time of the Sermon, vwhen the vword of God

is preached before thee, remember the counsell of the wise man : be neare to heare, that is, bee attentive, hearken with reuerence to that which shall bee deliuered, which that thou mayest the better do, obserue these directions: haue thine eye fixed most commonly on the Preacher, that so thou mayest keepe it, and thy thoughts from idle wandering, marke the Text, obserue his diuision, marke how euery point is handled, quote the place of Scripture, which he alledgeth for his doctrine prooffe, fold down a leaf in your Bible, from whence the places bee recited, that so at your leasure, after your returne from the Church you may examine it: apply that which is spoken to thy selfe, and endeavour to be bettered by it. Continue in thy attentive hearing, without wearinesse, from the beginning vnto the end of the Sermon, and see that thou depart not vnlesse infirmitie of health, or some other very necessary occasion call thee away before, with the rest of the Congregation, by after prayer and singing
of

Eccle. 4. 17

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of Psalmes, thou hast rendred thanks,
for the comfort and instruction which
thou hast received.

The fift Exercise.

*How to carry our selues after our de-
parture from Church.*

Luk. 24. 13
Deut. 6.

After thy returne from Church, re-
uiue thy memory vvith a brieve repe-
tition in thy mind, of that which thou
hast heard, before thy sitting downe to
dinner : and then with thanks giuing,
receiuing the blessing of God to thy
bodily comfort, be mindfull to season
the same with good and godly talke, to
the glory of God, the comfort of thy
soule, & the edification of those which
are about thee.

The sixt Exercise.

*Mixt exercises to be done betweene or
after the publique exercises.*

Betweene the publique Exercises

as

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as also when both of them are finished
use meditation, and conference about
heavenly things, assemble thy familie
together, confer with them what they
haue learned at the Sermon, instruct &
catechise them; read or cause to be read
somewhat of the Bible, or some other
godly booke vnto them, sing Psalmes
together with them, and keepe them in
from idle and vaine Exercises.

And withall remember vpon this
day especially the workes of mercy. As
GOD hath blessed thee with earthly
things, so remember to help the poore
and those which are in miserie. If any
of thy neighbours bee sicke, visit him:
if any be at iar, endeavour as much as in
thee lyeth to be a makepeace betweene
them.

And so with godly Christian exer-
cises, conferring, reading, and singing
of Psalmes, with priuate prayer also,
and calling thy selfe to account how
that day hath been spent, continue the
residue of the day, that so after an holy
keeping of the Lords day, the Lord

F

may

Deut. 6. 6.

Act. 17.

Psal. 147.

Heb. 6. 1.

1 Cor. 16. 1

Nehe. 8.

10.

Act. 3. 6.

Iames. 3.

Iob. 31.

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may giue thee an holy and quiet rest :
and prosper thee the better the weeke
following, yea, the whole residue of
thy life.

For the Sacraments.

How to vse the Sacraments.

AS concerning the Sacraments :
when the Sacrament of Baptisme
is to bee administred, hast not foorth of
the Church (as many doe) but continue
thy presence, that there thou mayest a-
right (vnto thy comfort) consider with
thy selfe, thine owne receiuing hereto-
fore into the visible body of Christs
Church and congregation: as also that
thou mayest offer prayers vnto God
for the Infant which is to be baptized,
like as others did heretofore for thee.
And for the Sacrament of the Supper
of the Lord, so prepare thy selfe accor-
ding to the direction in the catechism,
as to bee ready to receaue it, if it may
be, euen so often as thou shalt perceiue
it

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it to bee administred. And when thou approachest to the Table of the Lord to receiue it, come with all reuerence, and let thine hart be rapt with heavenly meditation : when thou seest the bread and wine deliuered, let thine heart within thee meditate so zealously and frequently vpon the passion of our blessed Lord and Saviour for thy redemption, as if with thine owne eyes thou didst then behold his body nayled on the crosse, and his precious blood shed for thy sake, let this and such like meditations, enter into thy mind, and bee not found vnthankfull.

Rules as concerning reading.

In reading, first; Take heed, what Booke thou doest reade : that they be not lewde and wanton, nor needlesse and vnprofitable, not sauoring of Popish superstition. But eyther the holy Scriptures, or other sound and godly Authors. In reading of the Scriptures, reade not heere, and there a Chapter,

(except vpon some good occasion) but the Bible in order throughout, and that as oft as thou canst. that so by little and little thou maiest bee acquainted with the whole course and historie of the Bible.

3 In reading of other good bookes, read not heare a lease of one, and a Chapter of another, as idle Readers vse to doe for nouelties sake, but make choyse of one or two sound and well pend bookes, which read againe and againe for confirming of thy memory, and directing of thy practise.

4 Before reading, pray vnto GOD to blesse thee in that action.

5 In reading, settle thy selfe to doe attention.

6 After reading, apply it to thy selfe for thy instruction, in thy practise and imitation.

*A Prayer, to be vsed before
Reading.*

O Lord, whose word is a two-edged sword, to cut downe all things that shall rise vp against the same, blesse me I beseech thee, in the reading of this thy holy and heauenly word; prepare me with reuerence to read it, enlighten mine vnderstanding to vnderstand it, worke in mee, worke in mee, true obedience to submit my selfe vnto it; that I may lay it vp in the closet of my hart, and bring it forth in life and conuersation: through Iesus Christ, &c.

This Prayer is to be made, before the Reading of the Bible, which holy book of God (beside other priuate readings of it) it shall be very good if thou read it after this manner, in thy house before thy Family: one Chapter in the Morning, another at Meales, another in the Euening before Prayer: beginning at the beginning of the Bible, and continuing to the end.

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Of singing of Psalmes.

*How to carry our selues in singing
of Psalmes.*

Col. 3.
Iames. 3.
1. Col. 14.

OFten sing vnto the Lord, and to thy
soules comfort, in Psalmes, himmes
and spirituall songs; behaue thy selfe re-
uerently in that action, bare headed,
and with all due reuerence, as in the
presence of the Lord, remember to sing
Dauids Psalmes with *Dauids* spirit, sing
with spirit, and sing with vnderstan-
ding, regard that more then the tune.
All the Psalmes be very good & com-
fortable, yet more especially thou
maiest vse this choyle,

Sing { *In the Morning.* } *Psalmes* 3. 5. 16.
 { *In the Euening.* } *Psalmes* 4. 92.
 { *In time of bea-* } *Psalmes* 6. 13.
 { *uinesse.* } *Psalmes* 31. 91.

After benefits, { *publike,* } *Psalmes* 80. 90. 137.
 { *private,* } *Psalmes* 28. 126.

Com-

<i>Commonly at all times,</i>	{		1.8.12.15.
		Psalmes	23.25.26.
			30.34.46.
			47.67.84.
			100.101.103.
			116.119.146. &c.

A thanksgiuing before meate.

O Lord our God and heauenly Father, which of thy vnspeakeable mercie towards vs, hast provided meat and drinke for the nourishment of our weake bodies, giue vs grace to vse them reuerently, as from thy handes with thankfull heartes : let thy blessing rest vpon these thy good creatures, to our comfort and sustentation:and grant we humbly beseech thee, good Lord, that as we do hunger and thirst for this food of our bodies, so our soules may earnestly long after the food of eternall life : through Iesus Christ our Lord and onely Sauour, Amen.

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A thanksgiving after meate.

TO thee O Lord, O God, which hast created, redeemed, continually preserved, and at this present time fed vs, bee ascribed all honour, glory, power, might and dominion now & euermore. O Lord preserve thy Church vniuersal, this church in which we liue; the Kings Maiestie, the Queene, the Prince, and the Realme: graunt thy Gospell a free passage, confound Antichrist and all Heresies, finish soone these daies of sin, & bring vs to euerlasting peace through thy Sonne our Lord and Sauour Iesus Christ. Amen.

I Co. 10.

13.

Whether you eat or drinke, or whatsoeuer you doe, doe all to the glory of God.

A prayer for Morning.

O Lord prepare our hearts to pray.

O Most mightie and eternall God, who art the Creator, Guider, Governour, and Preseruer of all things, both in heauen and in earth, vouchsafe

wee

wee humbly beseech thee, to looke
downe with the eye of pittie and com-
passion vpon vs, miserable and wretch-
ed sinners, who at this time are pro-
strate here before thee, to offer vp this
our Morning Sacrifice of Prayer and
thanksgiuing vnto thee. And although
we be vnworthy, by reason of our mani-
fold transgressions, to present our
selues before thee: yet we humbly be-
seech thee, for thy sonne Christ Iesus,
our blessed Lord and Sauours sake, to
accept of vs, & to grant these our pray-
ers and petitions which wee doe make
vnto thee. We render vnto thee Lord,
most mighty and most mercifull; hum-
ble and hearty thanks for all thy bles-
sings, and thy benefites from time to
time bestowed vpon vs, for our electi-
on, creation, redemption, iustification,
vocation, that measure of sanctification
in this life, and the assured hope of glo-
rification in the life to come: As also
for our health, wealth, peace and pro-
speritie: for the free passage of thy glo-
rious Gospell, for sparing vs thus long,
and

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and giuing vs so large a time of repentance, as also for all other thy benefits, whensoever or howsoever bestowed vpon vs, we giue thee humble and hearty thanks, more perticularly for thy gracious protection of vs this night past, and deliuering vs from all the perils and dangers of the same. And seeing thou hast brought vs to the beginning of this present day, we humbly beseech thee Lord to protect & keep vs in the same: watch ouer vs with thy prouidence, shelter & defend vs from all the assaults of the world, the flesh and the Diuell. Keepe vs from all sinne, especially from those sinnes, whereto by nature wee are 'most addicted, make vs sorrowfull for our sinnes past, and seale vnto our hearts, wee humbly beseech thee, full assurance of the forgiuenesse of them, in thy Sonne our Sauour Iesus Christ: Increase our Faith, our zeale and our knowledge, and make vs daily more and more to increase in pietie; & true holinesse. Set a watch O Lord, before the doore of our hearts, that they thinke

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think not; before the doore of our lips,
that they speak not; before all the parts
of our body, that they do not any thing
which is amisse or may breed offence.
Blesse vs also we beseech thee, in our
calling wherein thou hast set vs: prosper
that which thou hast giuen vnto vs :
and which in thy feare we set our hands
vnto.

Stir vs vp to imploy our selues faith-
fully, religiously and industriously, in
our calling : giue vs all things needfull
for this present life, and graunt that we
may so passe through things temporal,
that our affection by them may not be
with drawne from things eternall. Nei-
ther doe we pray for our selues alone,
but for thy whole Church, and euery
perticular member thereof. Comfort
O Lord them that are comfortlesse,
strengthen the weake, vphold them
that stand, raise vppe them that are
fallen, send helpe, comfort, and con-
solation in thy good time, to all
thy Children that are in neede, mi-
serie, sicknesse, trouble, or aduersitie.
Blesse,

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Blesse this church, and common wealth wherein wee liue, enter not into iudgement with the great and crying sins of this land, but first remoue from vs our sinnes, and then take away thy heauie Iudgements, which eyther already are fallen vpon vs, or shortly we must needs feare that they will befall vs: giue thy Gospell a free passage daily more and more, conuert or else confound those which repine and hinder the propagation of the same: reforme those things which are amisse, and graunt that thy glorious Maiestie may bee exalted in this Nation euermore, in sincere, pure and holy worship, powre downe all thy blessings both spiritual and temporall, vpon our dread soueraigne Lord the King, the Queene, the Prince, and all their royall issue: grant them a long, happie, prosperous and religious life here in this world, and in the world to come, life euerlasting. Blesse good Lord with all blessings the Nobilitie of this Land, the Magistracy, Gentry, & Commonaltie of the same; be mercifull vnto
all

all those whom thou hast made neare
and deare vnto vs, send forth painfull
labourers into thy haruest, and blesse
those whom thou hast already sent,
Perticularly, good Lord in mercy be-
hold thy seruant whom thou hast or-
dayned to breake the bread of life vn-
to vs : giue to him O Lord the doore
of vtterance, let thy blessing rest vpon
his labours, assise him in his meditati-
on, and in his studies, that both by life
and doctrine he may bee a guide vnto
vs, in the way which leadeth to eter-
nall life, these things, & all other which
thou knowest meete and requisite for
vs, for thy whole Church, and euery
perticular member thereof, we humbly
craue at thy hands in the name of thy
sonne our Lord and Sauour IESVS
CHRIST, concluding these our pe-
titions with that forme of prayer which
hee himselfe hath taught vs, saying.
Our father which art in heauen, &c.

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A Prayer for Euening.

O Eternall God, and in Christ Iesus, our louing and mercifull Father, we poore wretched and miserable sinners, do prostrate our selues before thy diuine Maiestie, humbly acknowledging and from the bottome of our harts confessing our manifold sins & wickednes, which from time to time we haue committed against thee. O Lord wee haue sinned, we haue sinned, our sinnes are more in number, then the sands of the sea, or the haire of our heads, neither doe we know whether to flie for comfort and help against the same, but onely by appealing from thy iustice to thy mercy. To thee therefore do we come in the name and mediation of our Lord and Sauour Christ Iesus, humbly beseeching thee for his sake, to pardon and forgiue vs all our sinnes, whether they bee sinnes of omission, sinnes of commission, sinnes of ignorance, or sins of wilfulnesse, whether in thought, word

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word or deede committed against thy diuine Maiestie. O Lord throw them out of thy remembrance, that they may neuer hereafter rise vp in Iudgement against vs to condemne vs. And grant vnto vs wee beseech thee the assistance of thine holy spirit, that we make a better conscience of our wayes, and walke more zealously and sincerely before thee then heretofore we haue done, O make vs hartely sorry as becommeth thy children, for that we haue offended thee so mercifull and louing a Father. Frame vs daily, and fashion vs to the likenesse of thy welbeloued son Christ Iesus our Lord and Sauour, that in knowledge and true holinesse, we may glorifie thee before the world, and by the fruits of peitie and righteousnesse, may be assured and certaine of thy spirit, and of thy loue wherewithall thou louest vs: worke in vs a certaine faith, and an assured hope of thy promises, the true feare of thy Maiestie: a perfect hatred and detestation of all sinne and wickednesse: work in vs a sincere loue
to

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toward thy children, and amongst our selues patience, knowledge, vertue, loue compassion, with all other graces of thy kingdome, that in all our behauiour thou our good God mayest be glorified by vs, and in vs. Stir vp O Lord our dull and sluggish nature to call vpon thee continually : frame vs wholly vnto thy will, and make vs to bee content in what estate soeuer it shall please thee to set vs; that so we liuing here in this world, in thy feare, and dying in thy fauour, in the end may attaine to a ioyfull resurrection vnto eternal life. In the meane while good Father, be mercifull vnto vs, in the things of this life : euen so farre forth as thou shalt see it most meete and requisite for vs. Grant vs if it be thy blessed will, the continuance of the blessing of health, peace and maintenance, and together with them we beseech thee, let vs haue thy holy spirit to instruct vs in the true and lawfull vse of them, that we may more earnestly, and seriously labour in our places and callings wherein thou hast set
vs,

spirituall Flowers.

vs, to the promoting and increase of thy kingdome, and to the benefit and comfort of thy children. Be mercifull good Lord vnto thy Church vniuersal, scattered abroad vpon the face of the whole earth, send help and comfort to all our brethren wheresoeuer, which are in need, affliction, or misery, beate downe the fury and rage of Antichrist, and his kingdome, and daily more and more encrease the number of thy faithfull flocke. And forasmuch as it hath pleased thee in mercy aboue all other nations of the earth, to poure downe the sweet streame of thy blessings vpon this little Iland in which wee liue, by promoting of thy Gospell, and ouerthrowing of Idolatry. We beseech thee to continue towards the same, and to establish in this thy Church, a pure, perfect and sincere regiment thereof, that in the same thy most glorious Maiestie may bee exalted in sincere, pure and holie worship, and that this thy Church may flourish and encrease, being through thy safe protection ayded,
G supported,

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supported and miraculously defended. Guide and rule we beseech thee with thy holy spirit every part and member thereof, especially thy gracious servant our dread soueraigne Lord and King, grant vnto him O Lord a pure and perfect zeale aboue all things to promote thy glory, giue vnto him the spirit of wisdom, discretion and gouernment, that with all equitie and iustice he may see this whole Realme peaceably and quietly gouerned: Deliuer him O Lord as hitherto most wonderfully thou hast done, from all forraine and homebred traitors, and grant vnto him if it be thy will a long and quiet raigne over vs, to the benefit of thy Church, and the advancement of thy glory. Blesse also we beseech thee with abundance of blessings, both spirituall and temporall, the Queenes Maiestie, the young Prince, with the rest of the Queenes royall issue and make them worthie instruments of thy glory, when time and occasion shall serue therevnto. Blesse O Lord the Nobilitie, the Gentry, the commonalty,

naltie, all the estates of this land, comfort all them that bee comfortlesse, and remoue thy heauy Iudgements from those places on which they are fallen: lastly, for our selues we become againe humble petitioners vnto thy diuine Maiestie. Blesse vs O Lord and this whole family with thy grace and peace, make vs thankfull for all thy blessings from time to time bestowed vpon vs, forgiue vs the sin which this day past we haue committed against thy diuine Maiestie. And as thou hast brought vs to the beginning of this present night, so protect, guide, and defend vs we beseech thee in the same. Deliuer vs and all that doth belong vnto vs, from fire, robbery, or any other perill or danger, which this night may befall vs: giue vnto our bodie's quiet rest and sleepe, that they may be the better enabled to vndergoe those places and callings, wherein thou hast set vs: watch over vs, ouer our soules, and keepe them from all sinne and vncleannesse, from all euill motions, idle fantasie, vaine

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dreames and sinister imaginations, and prepare vs daily more and more against the comming of thy Son Chriſt Ieſus. And now O Lord wee haue commended our ſuites vnto thee, our vnderſtanding is weake, our memorie is fraile, and wee are not worthy to pray vnto thee, more vnworthy to receiue the things we pray for : And therefore we commend our ſelues and our prayers vnto thee, in the name and mediation of thy Sonne our Sauour, humbly begging and craving both theſe our former petitions and all things elſe needfull for vs, in that form of prayer which he hath taught vs, ſaying : Our Father which art in heauen, &c.

FINIS.

GEORGE WEBBE.



Good Counsaile.

- 1 **D**Oe nothing but by good aduise,
take counsaile of the wise :
So that the clouds of ignorance,
- may banish from thine eyes.
- 2 Whose hap it is to haue a friend,
that faithfull is indeed :
Is worth much more then kinsmen are
that faile when you doe neede.
- 3 For kinsmen gape for kinsmens
in hope to reape the gaine. (death,
Of that they neuer labour for,
by any kinde of paine.
- 4 The companie of him thats wise,
although he be but poore,
Is better then the foole thats rich,
who layesvp craft in store. (wealth,
- 5 Spare not to spend thy gold and
for meat, and drink, and cloth :
For wisdom, learning, and for health;
or else to spend be loth.
And ten times blest the man is thought
that from lewd women flyes,

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And can correct his care sometime,
and eye for what he sees.

7 The wise men seekes vnto the rich,
the rich not to the wise :

And why ? because that worldly folkes
good science doe despise.

8 He that hath wit and learning both,
and cannot guide the same :

Is like a bell that wanteth sound,
or Cripple that was lame.

9 Loose not thy friend for slender cause
but keepe his friendship still:

For if thy foe thee friendlesse know,
then will hee worke his will.

10 Sith life is short, then liue at rest;
loue quietnesse alway :

For he that is aliue to night,
may dye within a day.

11 Do good with riches while they last
least when thou would thou want :

A little thing doth help them much,
with whom all things are scant.

12 The greatest wisdom in thy wealth
is for to watch thy foe:

For euery man is not thy friend,
that like a friend doth show.

- 13 Where markets barren be of corn,
and victuals to be sold,
There hunger is : so is there griefe,
with him that hath a scold.
- 14 Thy secrets seeme not to impart,
not to thy onely Childe,
We see by prooffe, wher men haue trust
that oft they be beguilde.
- 15 Make of men that bee more worth
Then any gold or treasure :
In bragging Doult no wise man can,
take any kinde of pleasure.
- 16 The couetous man is neuer rich,
but still he scrapes for more :
To see his neighbour liue at ease,
doth make his eye-sight sore.
- 17 The patient haue euer praise,
the proud doth reape disdaine :
And Iacke will be a Gentleman,
if office he obtaine.
- 18 The liberall man he couets not
the thing that is not his :
For still in wishing others goods,
no liberall dealing is. (giue,
- 19 A wise man learnd, may knowledge
and minish not his store :

The rich man if he giue his goods,
receiuers make him poore.

20 The sicknesse sore is perillous,
when men be sicke for riches :

It spoyles them of their sleep by night,
and them from conscience twitches.

21 He that will call vpon thy cost,
so fast for wine and beere,
Will be full loath to thee or thine,
to make but halfe the cheere.

22 Thy trencher-neighbor euer mark,
he loues thee for his panch :

Of thanks to grow tenth part againe,
from him their springs no branch.

23 Likewise the Godly meaning man,
which doth the others good,

Those that doe tast thereof we see,
desireth most his bloud.

24 But if thou giue, giue them that wāt,
that shalt thou haue againe :

To giue to them that needeth not,
thy gifts are lost in vaine.

25 Let no man weep for him thats slain
but weepe for him that slew :

The danger of the one is past,
the other doth ensue.

spirituall Flowers.

- 26 Beware thou keepe not company,
with such as be too stout;
Nor with such men as quarrell much,
the end is bad no doubt :
27 Nor to be angry with the man
thats prouder than thy selfe :
For pride consisteth not in birth,
in goods, in land or wealth.
28 Ten times vnhappie is the man,
that dwels in malice still,
For he shall neuer liue in rest,
that lookes to haue his will.
29 Before thou sleepe call thou to mind
what thou hast done all day :
And if thy conscience be opprest,
to God for mercie pray.
30 Lead such a life that still thy soule,
may stand in state of ioy :
Although the world a thousand waies,
thy carefull conscience noy.

FINIS.

*A godly Meditation to be had in
minde, at our going to bed.*

BEware, let not the sluggish sleepe,
Close vp thy waking eye:
Vntill such time with iudgement deep
Thy daily deede thou try.

He that one sinne in conscience keeps,
When he to quiet goes;
More ventrous is than he that sleepes,
With twentie mortall foes.

Wherefore at night call well to mind,
How thou the day hast spent:
Thank God if nought amisse thou find
If ought betime repent.

The frisking Flea, resembleth well,
The crawling worme to me:
Which in the graue with me shal dwell
Where I no light shall see.

The nightly-bell which I heare tole,
When I am layd in bed:

Declares

spirituall Flowers.

Declares that bell which for my soule,
shall sound when I am dead.

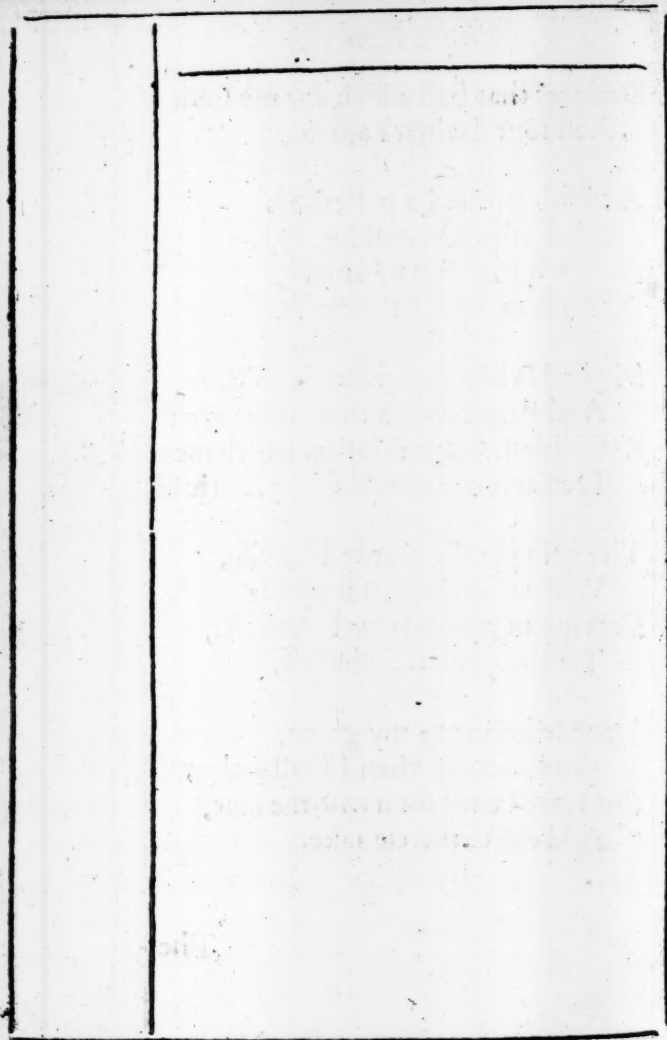
And sith my bed a patterne is
Of death and fatall hearse,
Beware it shall not be amisse,
Thus to record this verse.

My bed is like my graue so cold,
And sleepe which shuts mine eye :
Resembleth death : clothes which mee
Declares the mould so dry. (fold

The rising in the morne likewise,
When sleepey night is past :
Puts me in minde how I shall rise,
To Iudgement at the last.

I goe to bed as to my graue,
God knowes when I shall wake ;
But Lord I trust thou wilt me saue,
And eke to mercie take.

The





THE SOLACE OF THE SOVLE.



*With fierie winges sublime thy selfe my
spright,
Mount to the throne where neuer change
shall be.*

*The earth despise in that take no delight,
Where nought but change presents it selfe to thee.
Loe shadowes here, true substance raignes aboue.
Then scorne the worst, and learne the best to proue.*

*Let not conceit deluded with vaine shewes,
Transport thy doome, to fixe assured trust
In brittle stuffe, by course which ebbes and flowes;
And must dissolue in end to rotten dust.
Such subiect base, and matter vile by kinde;
Should not subdue the force of heauenly minde.*

*From liuing fire thou first eternall came,
Not thrall to death, a vassall to thy good;*

The Solace of the Soule.

*A Lampe of light with euer burning flame,
Infuse with grace, and nurst with Angels food.
Staine not thy birth, nor worth of so high price,
Nor bastard prooue, to follow cursed vice.*

*Great be thy gifts, and vertues if thou please;
To know, to iudge, to rule all things at will :
The world was made for thine aspect and ease.
And nought therein might, breed thee harme or ill,
In lieu of these, there is required but this.
To loue and feare the Lord of ioy and blisse.*

*Then wake my soule, exalt thy selfe on high,
Be blinde no more, but vse thy force and might;
Let folly sincke, let painted pleasure dye :
Shun darkenesse deepe, and seeke the blessed light :
For earth yeelds toile, care, discord, paine and grieve,
But heauen gines rest, peace, comfort and reliefe.*

FINIS.



